

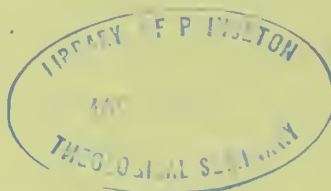
THE CHRONICLE

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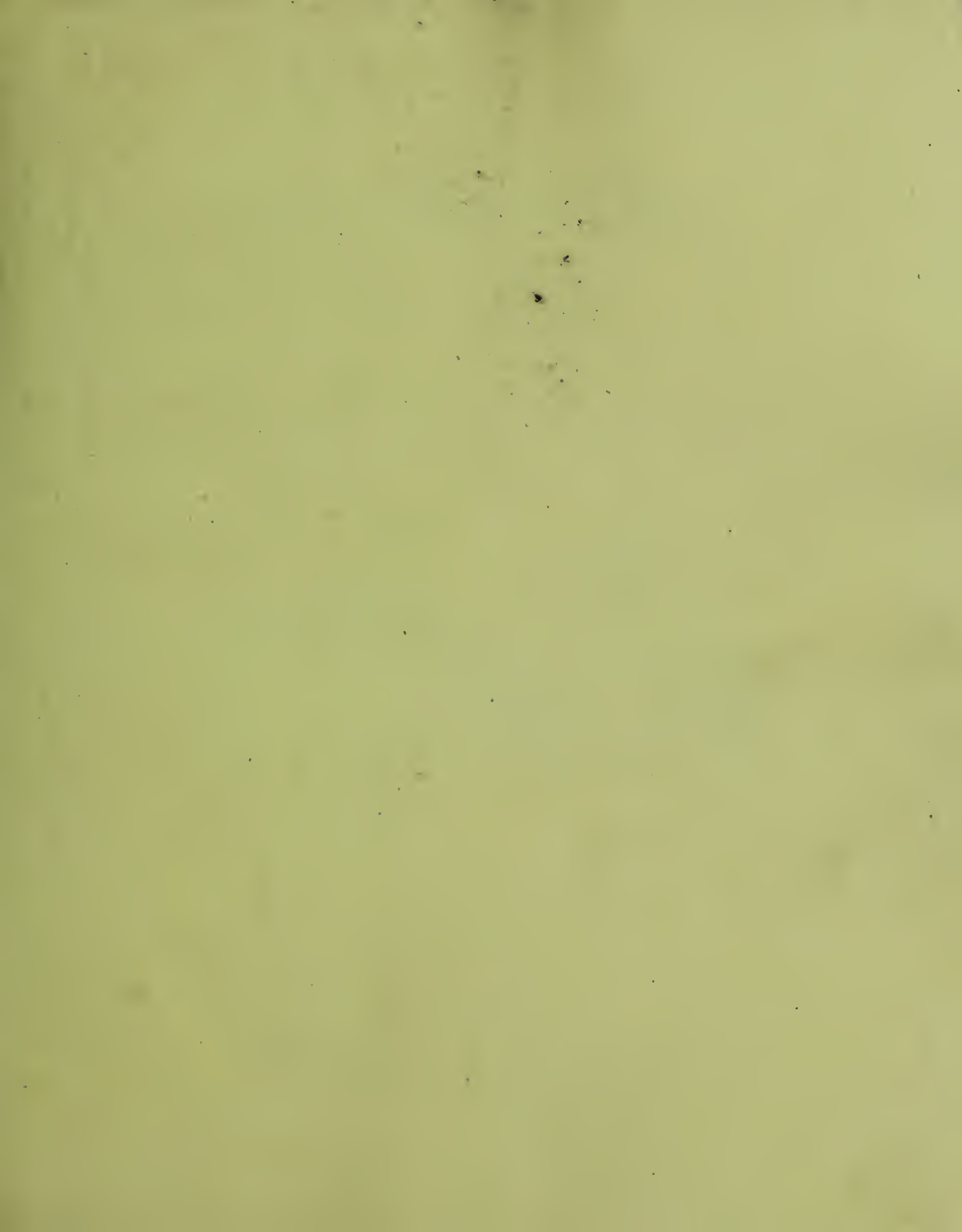


LONDON MISSIONARY SOCIETY

1892



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No. 9.—NEW SERIES.]

SEPTEMBER, 1892.

[PRICE ONE PENNY.]

FIFTY YEARS' WORK.

FROM Saturday, July 9th, to Wednesday, July 13th, the picturesque Norwegian port of Stavanger was *en fête*. Flags were flying, the streets were crowded with strangers, and there was general stir and excitement. The Norwegian Missionary Society, or, to give the Society its proper name, *Det Norske Missionsselskabs*, a voluntary organisation nurtured and developed in a Lutheran State Church, was celebrating its fiftieth birthday, and, in honour of the event, had invited "deputies"—900 in number—from all parts of Norway, and special visitors from Finland, Sweden, Denmark, Germany, England, and the United States of America. From beginning to end the Jubilee was a great success, thanks partly to the beautiful weather, thanks yet more to the admirable arrangements made by the Secretary (the Rev. L. Dable) and the Central Committee, but thanks most of all to a wide-spread interest in the Society's work.

For missionary purposes Norway has been divided into eight "circles," each containing many associations. Each circle elects its own board of management and treasurer, and is responsible both for the collection of funds and for the maintenance and development of interest in the Society's missions. Once a year there is a united gather-

ing of all the associations affiliated with the "circle," and once in three years a general assembly of the eight circles combined. This latter is, as it were, the Missionary Parliament, to which questions of policy and constitution, and all matters other than routine, have to be submitted. In connection with most of the local associations there is in addition a women's auxiliary, and to the women's auxiliaries much of the interest in the work is confessedly due. Simple as this organisation is, its success is most marked, better evidence of which could not be desired than that furnished by the presence and character of the "deputies" assembled at the Jubilee. They came from all parts of Norway, and they belonged to all sections of the community. About two hundred of them were ministers. There were university professors, shipowners, merchants, and representatives of the commercial classes. But the great majority were farmers, crofters, fishermen, and plain country folk.

Stavanger was the Society's birthplace, and is still its headquarters. Prior to its formation numerous missionary associations had sprung into existence in Norway as the result of a religious awakening, brought about by the earnest ministry of a famous lay preacher, Hans Nilsen Hauge by name. But these associations had no missionary of their own: they contented themselves with sending

contributions to Lutheran societies in Germany. In 1842, at a meeting held in Stavanger, the representatives of sixty-five of these local associations determined to join hands, and as a distinct organisation begin to train, equip, and send out missionaries.

The new Society commenced operations in Zululand, to which, in 1843, it despatched a young man of great strength and energy of character, afterwards known as Bishop Schreuder. Zululand proved a hard and trying field, but by patient, plodding toil a few hundred converts have been gathered together. The Society still maintains eleven missionaries in Natal. But in 1866 it entered upon a much more fruitful field. After first securing the concurrence of the London Missionary Society, it began work in Madagascar, and it is in that large island that most of its missionaries are stationed. They already number thirty, and will shortly be reinforced by eight or ten others. They are scattered over an extensive area in twenty-three chief stations, and have 32,000 church members under their care, besides many thousand adherents and a corresponding number of children under Christian instruction in schools. The Society's income for 1891 was £25,295, and during the fifty years of its history it has raised £341,477, which, when we reflect that the population of Norway is less than two millions, and that most of its people find the struggle for existence severe and constant, seems to be a very creditable amount.

The share which the Norwegian Society takes in the evangelisation and Christianisation of Madagascar is already large, and promises to be yet larger. Its first field of labour was in the district called North Betsileo, which, starting from about fifty miles to the south of Antananarivo, stretches away southwards. To this were subsequently added South Betsileo (in which our own Society also has missions), the Sakalava Coast, the North Bara country, and, subsequently, the extreme south-east and south-west coasts of the island. In the South Betsileo country there has been an unfortunate overlapping of work as the result of a former misunderstanding; but, in all the other fields referred to, the Norwegians are alone. Great credit is due to the earnestness with which they have taken up the work. As regards the southern part of Madagascar, indeed, we are much indebted to the Rev. Nilsen-Lund for our knowledge. His journeys

have taken him over ground almost unknown to the civilised world, and have issued in a project for stationing missionaries among the wild, lawless tribes which people the southern end of the island. By an amicable arrangement made with the American delegates present at the Jubilee celebration, this region is to be placed under the care of the American-Norwegians, among whom some of the warmest friends of the parent Society are to be found. Two of their number are already in the field as missionaries of the Norwegian Society, but they are henceforth to be supported by the American-Norwegians, and are to be reinforced direct from Minnesota, where Norwegian emigrants to the great republic mostly settle.

Personal acquaintance with Norwegian missionaries, familiarity with their Madagascar work, and the additional insight into the Society's methods which attending the Jubilee afforded, alike constrain one to bid the Society God-speed, and to express the fervent hope that the second fifty years of its career may furnish as worthy a record as the first fifty have done.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 26th, 1892.—A. J. SHEPHEARD, Esq., in the Chair. Number of Directors present, 67. Items of special interest:—

The Rev. W. Thomas, of Waterhead, Oldham, was appointed to labour in connection with the Tanganyika Mission, Central Africa.

The Funds and Agency Committee reported that the Ladies' Committee-room at the Mission House had been furnished at the expense of Lady Directors, so that there would be no charge on the Society's funds.

A. Marshall, Esq., and the Rev. G. Cousins reported on their visit to Norway, as the deputation from the Society to the Jubilee meetings of the Norwegian Missionary Society, and gave a detailed account of what they had learned of the Norwegian Missionary Society, and especially of their movements and work in Madagascar.

The Chairman called the attention of the Board to the visit which the Foreign Secretary was about to make to South Africa. After a brief statement as to his plans from Mr. Thompson, special prayer was offered on his behalf by the Rev. J. Farren.

The Rev. G. H. Lea, of Brixton Hill, Jamaica, was introduced by the Foreign Secretary, and gave an account of his work and its special needs. The following missionaries were then introduced to the Board on returning to England from their fields of labour, and were welcomed by the Chairman in the name of the Board, viz.:—Revs. T. Brockway, C. Jukes, and H. T. Johnson, of Madagascar; W. A. Elliott, D. Carnegie, of Matebeleland; A. E. Claxton, from Samoa; and Dr. Wolfendale, from Urambo, Central Africa.

Miss Smith, returning to Peking, took leave of the Board, and the Foreign Secretary explained that Miss Macey would also have been present as, she, too, was on the point of leaving, but had been prevented from coming by family arrangements.

The missionaries having spoken of their work and hopes, were specially commended to God in prayer by the Rev. J. Ellis.

No meetings are held in August.



THE Foreign Secretary is absent from his post, having been requested by the Board, as already announced, to visit South Africa as a Special Commissioner. He sailed from Southampton, in the s.s. *Roslin Castle*, on Saturday, July 30th. Writing on August 2nd, when within a few hours of Madeira, Mr. Thompson reports that he had been favoured with such delightful weather that he could find no excuse for sea-sickness, and that the *Roslin* was bowling along in fine style. Before this CHRONICLE is published, we trust that he will have safely reached Cape Town, and be on his way up country to visit the Bamangwato chief. In view of the delicate negotiations with that chief, and the many difficult problems of policy and missionary operation in the Society's South African Missions with which Mr. Thompson will have to deal, we bespeak the sympathy and earnest prayers of all our readers on his behalf. In taking leave of the Board he was most pointed in his request for such prayers, and what he asked from the Directors he now asks from the friends of the Society everywhere.

FROM THE HOME SECRETARY.

THE holiday season affects even the Mission House and makes things quiet, especially in the Home Department. We have very little money coming in, though some friends have kindly sent on contributions earlier than usual. Our borrowing creeps on apace, and we are now £17,000 in debt, with the prospect of getting still worse. We have also very few meetings just now, which is, perhaps, a wise arrangement, for even missionaries at home need a holiday, but we are all, I hope, getting up steam for the coming winter.

MANY friends call attention to the need of spreading information about our work. There *is* great need, but how is it to be met? Some of my correspondents say the ministers should take the matter in hand, and that an annual meeting is not enough considering the importance and urgency of our labour. May I venture to express my concurrence in this opinion, and to appeal earnestly to my ministerial brethren for their hearty efforts in making known among our churches the demands, difficulties, and success of our undertakings?

WHILE writing these notes, a copy of the Report for 1892 is brought to me. May I ask our ministers to read it and to make their people acquainted with the contents? If they will do so I predict that the present Forward Movement will not long

be adequate to the enthusiasm that will be manifested. It is because people are ignorant about missions that they are apathetic. The ministers have the opportunity of reaching all the people our deputations only touch at present a small proportion of our churches.

I WOULD like to make further requests. Will our ministers endeavour to increase the circulation of our periodicals? Cannot they wipe away the reproach of some churches of having no copies circulating among them? And will our ministers all join the Watchers' Band or Prayer Union? The helpfulness of this Union is manifest on many hands, and all who have seen the Manual express great admiration for it.

I ADD a few particulars of contributions:—

The children of Tower Street Mission School, *Seven Dials* send a guinea.

A correspondent, signing himself "One of the Hundred," sends £2 as a contribution, being part of a college exhibition that he has won.

£2 5s. 1d. comes for the Forward Movement, the freewill offerings at a little missionary meeting held at the Sailors' Bethel Mission in connection with the Congregational church at Whitehaven.

£1 2s. 11d. from members of the "Missionary Pence Association." This Association has learnt the power of littles, and is designed to gather in the pence. Its members pledge themselves to undertake to collect contributions for any Protestant mission of one penny and upwards per week. We admire the principle, and have long had it in exercise, and wish our friends would apply for and use our cards for collecting pennies and halfpennies weekly. A Sunday-school in Nottingham has immensely increased its contribution through the weekly collection of halfpennies.

Three little girls in Laisterdyke by making and selling a few articles are able to send 6s. 4½d.

From the Hamond Square Sunday-school, Hoxton, comes 8s. 6d. the proceeds of a collection made when Mr. Walford Hart, who is soon going to China, gave an address.

THESE are specimens of the various ways in which the Spirit moves among our friends. The following story from Edinburgh exhibits heroic giving:—"A poor woman, living in a close off the Cowgate, was brought to Christ last May. She no sooner found how enriched her life had become than she was anxious to do her utmost to tell others of these inexhaustible riches of Christ. Consequently, she bought a missionary-box, and began to put her spare coins into it. Her children helped with the coppers earned by running messages after school. As her husband was taking out the money for drink faster than she was putting it in, she brought it (5s.) to me to help Dr. Ashton in Mirzapur. She intends to open a special mission account in the Savings Bank in the future. Her selection of the Mirzapur Medical Mission is due to the grateful recollection of many kindnesses from Dr. Ashton, when he was connected with the Cowgate Dispensary."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

A LARGE and noble scheme has been set on foot by the Divinity School of Yale University—viz., the establishment of a Library of Modern Missions—the scope and extent of which takes a broad sweep. It will embrace books giving the history of modern missions in various countries, works of missionary biography, the history and annual reports of missionary societies at home and abroad, missionary periodicals of different denominations and in different countries, and books prepared and issued by missionaries for the use of natives.

IN response to an appeal for aid in promoting this deserving scheme, I have forwarded to Professor Day, who has the matter in hand, copies of all the old reports of the Society that we had in stock. Unfortunately, the list was incomplete, the following years being missing:—

1815	1824	1833	1872
1816	1825	1834	1878
1819	1826	1835	1879
1820	1827	1837	1880
1821	1831	1859	1881
1822	1832	1870	1886
1823			

ARE there not, among the readers of the CHRONICLE, some who possess copies they could spare, for such a purpose, of these missing reports? If there are, and they will entrust them to me, I shall be happy to forward them to Professor Day.

ALL honour to the American Divinity School for undertaking such a task. But why should we not have a similar library on this side of the Atlantic? Missionary enthusiasm in the old country ought to be equal to the enterprise. What does Chesnut?—what does Mansfield say?

AFTER an altogether unexpected, but unavoidable, delay the Annual Report is at length out. Copies will be issued to the auxiliaries with as much expedition as possible.

AMONG the "monthlies" from mission stations which find their way to my table is *O le Sulu Samoa*, an eight-page quarto, which is doing excellent service in Samoa. It is now edited by Rev. S. J. Whitmee, F.R.G.S., and is much appreciated by the native pastors and by the more enlightened Samoan people. To illustrate its character, I cannot do better than give the contents of a number, using for this purpose, however, not the Samoan titles, but their English equivalents which the editor has considerably written against them. The first article, which is expository and theological, is headed, "Bought with a Price." Then follow three columns on "New Guinea," short papers on "Japan," "African Slavery," "A Jewish Rabbi," "The Maories," and the "English Language," and longer ones on "Spurgeon," on the "Conversion of a Roman Catholic Priest," and on "Saaga's Visit to England" (Saaga being a young Samoan now in England with the Rev. J. E. Newell), and "Notes on the Sunday School Union Lessons" for the month.

GEORGE COUSINS.

THE MAHARAJA OF TRAVANCORE.

HIS HIGHNESS SIR RAMA VARMA, Maharaja of Travancore, whose portrait we have the pleasure of presenting to our readers, was born on September 25th, 1857, and, according to Malabar custom, succeeded his uncle on August 19th, 1885. Under his rule, aided by able ministers and the counsels of the British Resident, the country continues to make fair progress in all departments. His Highness is well educated in English,

Yours very Sincerely
Rama Varma

THE MAHARAJA'S SIGNATURE.

courteous and refined in conversation, pleased to receive English visitors, and to meet them in social intercourse, as far as that is permitted by Hindu law, which forbids, above all things, distinct classes eating or drinking together. Like several of his predecessors, the present Maharaja has befriended the education and medical work of the Mission among his people. As he has no brothers living, the next heirs to the throne are his nephews, not his son. The palace and personal expenditure is about £50,000 per annum, the gross revenue of the country now being about £780,000.

The native Government being entirely Hindu, Hinduism is the established religion of the State, on which about £90,000 per annum is expended, besides great special ceremonies, one of which has recently been celebrated. This is called *Tulā-purusha-dānam*, literally, Man's Weight Donation, and consists of a gift to the Brahmans of the king's full weight in pure gold. In India, everything can be done by gifts to Brahmans, and every step in life calls for such expenditure. Even in English history we read of Thomas Becket's mother weighing her boy each year on his birthday against money, clothes, and provisions, which she gave to the poor. The weight of one's body probably symbolises the consecration of one's whole self; but in India the gift is made not to the poor as such, but to the Brahmans, which is considered to secure to the donor great religious merit. Last year the Rajah of Benares performed a similar ceremony at Mattra. In Travancore it has been celebrated for the last 130 years in unbroken succession.

Each Maharaja has twice during his reign to be weighed against his weight in gold, the first time being a mere



THE MAHARAJA OF TRAVANCORE.

donation, the second time called Hiranya-garbha (golden womb), as a regeneration ceremony, the gold being manufactured into a large tub, in which he bathes in a mixture of "the five products of the cow," while the officiating priest repeats the prayers for a safe delivery. The Maharaja thenceforth advances a step in caste rank and privileges, being permitted to witness Brahmans at their meals, and unable any longer to allow the members of his family to eat along with himself. These rites are regarded as part of the coronation ceremonies.

On April 29th last this curious and costly ceremony was performed in Trevandrum. Fifteen thousand Brahmans had flocked into the city and been sumptuously fed for a week, during which most elaborate preliminary rites were celebrated by the Maharaja and the priests. Early morning the princes, the Brahman officers of State, and the officiating priests awaited His Highness in the great Temple, whither he repaired in plain "religious" dress, and was bathed and anointed. Afterwards, donning the royal apparel and ornaments, he mounts the scale, holding a couple of images in his hands and carrying the State sword and the shield of black leopard's skin.

The gold is previously made into coins or, rather, tokens ready for distribution, of four sizes, worth respectively from something like thirteen to about two shillings, an engraving of the largest of which will be found below.



THE COIN.

On one side are the words, "Sri Patmanabhan," the name of the national deity; on the other, the conch shell, emblem of the State. The gold is placed in the other scale in bags till it sinks to the ground, while the Maharaja repeats the appointed prayers. He then offers the gold to the Brahmans in general, and receives the benediction of the priests who conduct the ceremony. About a fourth of the precious metal is distributed amongst them, the ornaments worn while in the scale being also the perquisite of the high priest. The Dewan and Chief Justice and others received valuable presents, and the remainder of the gold was distributed to the Brahmans present, by the great officials, as the people left by the Fort gates, to the great gratification of that privileged caste. The gold used costs about Rs.150,000.

The remaining gold-weighing ceremony will, probably, be celebrated in a year or two, according to custom.

God bless and save the Maharaja, the princes and nobles of Travancore, as well as the common people.

S. M.



CHINESE CONVERTS.

ON May 1st, seven candidates were admitted into the church connected with the London Mission at Hankow. Of these, two are Hunan men—one a native of Chang-sha, but residing at Hankow, and the other Chou Han's quondam cook. The former left us about four weeks since for Chang sha. The news of his having become a Christian went before him, and created a perfect storm of passion among his people. On his arrival at his native place, the clan met. Mr. ——— was seized, and dragged into the ancestral temple, where he was reviled and beaten. He was not allowed to say one word in his own defence, but simply told that in becoming a Christian he had renounced his ancestors, and must be dealt with according to the clan law. Fortunately, one of his clansmen, being possessed of a little more intelligence than the rest, interceded on his behalf, and proposed that Mr. ——— should write a document expressing his willingness to be expelled from his clan, and promising never to enter the ancestral temple again. This he did, and thereupon renounced all claims to any and every privilege to which he is entitled as a member of the clan. My informant, who is a Christian of many years' standing, writes in glowing terms of the patience, firmness, and forgiving spirit displayed by Mr. ——— on this trying occasion. "By the grace of God," he adds, "man united to Christ, as a branch to the vine, can rejoice and be glad even when cut off from clan and home."

The young convert was troubled no more by his clansmen. So indifferent did they become to him and his doings that he found it perfectly safe to go about the streets of Chang-sha, in company with the elder convert, preaching the Gospel and distributing Christian books. They also went to Siangtan, the greater mart of Hunan, and carried on the same kind of work there. These two men are not employed by any mission, so what they did in this way they did of their own free will, and in obedience to a higher impulse.

We are sometimes told that there are no true Christians among the Chinese converts, and that if the foreign missionary were withdrawn, the work would come to a speedy end. I would call the attention of all who think and speak in this way to the above story of self-sacrifice and patient endurance. The elder of these two Christians has been in Chang-sha during all these troublesome times. At one time he was reported to Chou Han, and a search was made for him. He, however, clung to the place, and never denied the faith. The younger has only just entered on the Christian course, and it remains to be seen how he will wear. But he has made a good start, and has proved himself to be possessed of the martyr spirit. There are many like-minded men among the converts in China who, I feel sure, would stand the severest test should the day of trial come.—Dr. GRIFFITH JOHN, in *N. China Daily News*.

TRAVELLING UNDER DIFFICULTIES.

BY REV. G. A. SHAW.*

WE left Ambohimandroso on May 18th, and each day after entering the forest encountered numberless indications of the ravages of the cyclone that swept over this part of the island on February 28th and 29th. In many places, the forest road, bad as it always is, was completely obliterated. Hundreds of large forest giants lay piled one on the other, rendering locomotion extremely difficult and

and lichens, at other times under those too high to surmount, while the creepers, many armed with sharp spines, made a web threatening to entangle us, lacerated our hands and faces, and tore our clothes, while the men's half-naked bodies suffered even more. We took our mid-day meal by the side of a beautifully clear mountain stream; for, as we had anticipated, the usual half-day's journey through the forest at this point was extended perforce into a long, tedious day's journey, and it was getting dark when we emerged at Ankitsika on the south-east.



ORDINARY TRAVELLING IN MADAGASCAR.

occasionally dangerous. We and our men had to carefully pick our way, sometimes over the trunks and upstanding roots rendered slippery by the luxuriant growth of moss

* In consequence of the serious illness of Mrs. Shaw, the senior missionary at Farafangana has been absent from his station for a few months. He has now returned to his work, his wife's health being somewhat improved. She is, however, still far from well, and Mr. Shaw also is suffering from the effects of a serious illness he had when away. The journey described was their return from Betsileo to the coast.—ED.

This is the first town of the Tanala, consisting of about thirty houses, perched on the shoulder of a most precipitous mountain some 1,500 feet above the plain, reached by a zig-zag path full of rocks, and closely overhung with branches. It takes a good hour and a half to climb up to this village, and then before entering it all the baggage has to be arranged, so that no man carries a load at each end of his pole. This is *fady* in Ankitsika; and many a fine has been extorted from unthinking or uninformed travellers who have entered with their loads arranged in the usual manner.

From Ankitsika to Mahamanina the road lies for a consider-

able distance along the bank of the Riananana, a tributary of the Matitanana, with large villages or towns at short intervals indicating a good population: the rice fields and plantations proving the richness and fertility of the soil; the pasturage rich and abundant, supporting large herds of cattle that form the chief source of wealth to a people innocent of the value of money in any form.

"Unfortunately, nothing is, as yet, being done for these people. They live in the purest heathenism, although I found, on Sunday, that they were not unfamiliar with the name of the '*praying*.' We are trying to push out from Mahamanina to get a footing among them, but, up to the present time, nothing permanent has been established, either in the way of preaching stations, itinerant evangelists, or school teachers, all of which have been talked of.

"Travelling never runs smooth in Madagascar, and so, notwithstanding the pleasant weather, good and willing men, we met our check on Saturday. We had planned to be at a large village close to Mahamanina for Saturday night, and all the men were in good spirits at the prospect of soon being among a more civilised race, and so were ready early in the morning, loads adjusted, bedding tied up, and all on the road soon after sunrise. But we had not calculated for the sharp-spiked grass with which we soon found the plains to be covered. The men's legs were lacerated and bleeding, and scarcely a dozen yards were travelled in which one or another was not compelled to stop to extract the sharp, hard points from his feet. The men carrying the baggage were not troubled in this way quite so much, as, the loads being single, the bearers could keep in the narrow path, but the palanquin carriers, walking abreast, were obliged to tread in the grass. The consequence was that, when the sun had gone down, we were some hours' journey from our sleeping-place, and all our baggage gone on. To go on in the dark, stumbling through marshes and bogs, crossing streams full of rocks, and feeling for the path in doubtful spots, meant a tedious, anxious journey of two hours for every hour's journey by daylight, and an arrival in the village when all the folk had retired, and no food could be obtained. In this dilemma, we put it to the men which they preferred—to go on, or to send some of their number to bring back the baggage necessary for the night, in which case we would sleep in the little hamlet near to which we had stopped to consult. They chose the latter, and, in half an hour, we were trying to make ourselves happy in a small, dirty house, innocent of mats, and hoping that soon our beds and food and cooking utensils would be brought back. But, alas for all agreements entered into with the Malagasy bearer! Having secured *their* side of the contract from the *vazaha* by his agreeing to stay in the little dirty hamlet, it became a matter of small moment when *his* side of the contract was completed by the return of the luggage. We waited and waited. The villagers came and made us a fire. We bought wood to keep a light in the house, and at last, towards ten o'clock, we had some rice cooked.

The rice was served to us in leaves, and with leaves we made spoons. You can imagine us sitting on the floor with some rice on a leaf struggling to feed ourselves with a leaf that bends in all directions, and washing down the sumptuous repast with cold water of doubtful quality. Towards morning our things arrived. The men had first eaten and had a sleep, and then began to think of fulfilling their agreement.

"Next morning (Sunday) we collected all the people of the place, not many certainly, but, with our own men, forming a nice little congregation. Some of the men could sing hymns they had learnt in Ambohimandroso, and these were sung after I had slowly read the words, so that the people of the place might understand what it was all about; and then, sitting there under the shade of a mango tree at the gate of the village, I explained the meaning of '*the praying*,' and something of the character of Him to whom we pray. An hour's quiet service where the sound of prayer had never been heard before. May it not have been in vain!

"We were met at Tongainony by our evangelist from Farafangana, and the *efa-polo-lahy* (pupil teachers) living in our compound, who had brought up the boat, *Fiadanana*, to take us down the river. Soon after starting on this last stage of our journey, we were joined by about a dozen canoes filled with children and teachers from the various schools on the banks of the rivers, who had come to accompany us on our way, and in this manner express their welcome to their 'father and mother.' At Farafangana we were met by Mr. Collins, and some hundreds who were waiting to welcome us.

"At many points along the journey we had noted the cruel effect of the hurricane, and the nearer we approached the coast the plainer the marks of its ravages became. Arrived at Farafangana, there was plenty to cause regret; the beauty of the place is gone; but in the almost general destruction the mission-house has stood, losing only a part of the roof, though standing in the most exposed position on the highest spot in the town. For this we are extremely thankful, especially when the irons stripped from the roof show, by the way they have been torn from their fastenings and doubled up, how fierce a pressure of wind the house has resisted.

"I think we have cause for thankfulness that the house, unlike the other 1,000 in the immediate neighbourhood, was not blown down."

MONTHLY PRAYER MEETING,

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, September 5th, from 4 to 5 p.m. The Rev. A. N. Johnson, M.A., will preside, and give information recently received from the foreign field. All friends of missions will be heartily welcomed.

THE SPIRITUAL AWAKENING IN ANTANANARIVO.

TESTIMONY OF A NATIVE PASTOR.*

Antananarivo, 9th June, 1892.

REV. G. COUSINS. SIR,—It is with pleasure that I write to tell you of a most delightful change which is taking place in the condition of Christianity in Madagascar. The change is very marked, and the state of things quite different from what you were familiar with in days gone by.

A little more than three years ago I had an interview with Mr. and Mrs. Peill in Ambohimanga, and we were all greatly concerned as we talked about the condition of the young men and young women formerly scholars in our schools, but who, instead of becoming Christians, were given to cursing and swearing, drunkenness, and licentiousness. We came to the conclusion that it would be a wise thing to arrange for some great special gathering in Antananarivo, at which we might unitedly pray to God by the power of the Holy Spirit to change many hearts, so that they might become truly Christian. We agreed to do this, but the right time did not seem to have come, so we still delayed the movement for a couple of years. But last year, in the month of May, the right time seemed to have come for carrying out our purpose, and steps were taken for accomplishing it. The places in which we met were Ambonin-Ampamarinana and Amparibe, where we assembled alternately every day for a week. Children were specially invited, while no obstacle was placed in the way of adults who wished to be present. There was nothing sensational in the arrangements; on the contrary, everything was of the simplest character, but the character of the meetings was most astonishing. Interest and enthusiasm were manifest, and many acknowledged that it was a distinct work of the Holy Spirit. Moreover, from that day downwards there has been astonishing progress.

As regards the number of attendants at our places of worship on Sundays there is very little change; but as regards the number of those who have become true Christians, the progress has been marvellous. There are evening meetings of children held in private houses, at which those present sing and read the Scriptures together, and have short addresses or sermons or Scripture lessons. As I happen to be one of those who speak or teach at some of these, I have no hesitation in saying, because I see and know their condition thoroughly, that a large proportion of the children meeting in these evening gatherings are Christians in deed and in truth. During the last year a number of societies of

Christian Endeavour have been started in connection with our town churches (we have one in connection with Ampamarinana), the members of which meet together once a week, each society being in connection with its own church; and in consequence of the clear evidence which the churches have of the zeal and consistency of these young Christians, many of the older people have become greatly exercised in mind and also brought to Christ.

On Tuesday, the 10th of last May, there was a large gathering in the schoolroom at Ambohitavovo. Several missionaries, both men and women, a few pastors, preachers, and teachers, and a number of native Christian women being present at this meeting, we took counsel together as to whether we should repeat the special meetings of last year or not. We decided to repeat them, but instead of making them specially for children, we determined to invite all, young and old alike, and to meet in three different churches—viz., Ambonin-Ampamarinana, Amparibe, and Faravohitra—and to hold our meetings in each of these three churches every day, commencing at half-past three o'clock. We appointed a committee of twelve (six Europeans and six Malagasy), both sexes being represented, to arrange all the details. This committee of twelve sub-divided into three divisions, four to each, and took their turn in going the round of the three churches. I was one of the twelve placed on the committee, and had a full insight into all that took place during the week, as I went twice to each of the three churches specified.

We began our meetings on Monday, 23rd of May, and completed them on Saturday, the 28th of May. Before the larger gathering the members of the committee present, with a few friends specially interested, met for prayer in the schoolroom, and there asked God's blessing upon all the engagements of the afternoon, and then at half-past three o'clock they went into the church and commenced the meeting. The proceedings consisted of singing, prayer, Scripture reading, and preaching. There were five or six hymns, one or two readings, one address, but many prayers from both men and women, and frequently the meeting lasted for a couple of hours before breaking up. When breaking up, the arrangement was for the women to leave first, while the men remained singing another hymn or two. Then, when the women had gone, the men left, so that there was neither noise nor crush, but everything was orderly and quiet. After the bulk of the people had gone, the members of the committee still remaining either inside the church or just outside, it was a common occurrence for someone, a man or a woman, to go up to them and earnestly ask about something that had impressed them. Some announced their great desire to be saved, but had to tell of difficulties and seek guidance as to overcoming these. Others came confessing their sins and accusing themselves of wrong-doing, and in penitence yielded themselves to Christ. Nearly every day things of this kind happened, and a large number came forward; and it really

* The writer of this letter is one of the most prominent, if not the most prominent, and influential of our Malagasy ministers. Educated in the Society's College, he has since 1874 rendered yeoman service to the cause of Christ in Imerina as the pastor of Ambonin-Ampamarinana and assistant-missionary under Rev. B. Briggs. His letter is freely translated.

was most pathetic and at the same time joyous to see it. We were filled with gratitude to God as we talked to these inquirers.

On Tuesday, the 24th of May, we had morning meetings for children alone in the three churches named, so that they might hear addresses specially suitable for the young. A large number came and several spoke to them, both men and women. I think that many of the children thoroughly understood what was said to them, and in the afternoon they again joined in the general meetings as they had done on the previous day.

The Wednesday and Thursday meetings were like those that had preceded them, but on Friday, the 27th of May, an announcement was made: "To-morrow (Saturday) morning, at nine o'clock, all who have repented and have given themselves to Christ, or who wish to do so, are invited to meet at Ambohitavovo if they are so disposed, that the members of the committee may have an opportunity of united prayer and conversation with them."

When the next morning came many had assembled, but at first there was a little difficulty, for many who were Christians of long standing had also come together. However a suggestion was made to these that those who were Christians of long standing should go upstairs to the upper schoolroom and there pray on behalf of the new converts. Some of us went, I and Mr. J. Sims being amongst the number. Mr. Sims read a portion of Scripture, and I led the singing and also gave an address to the following effect: "We are Christians already, and although some of us are still young and only children, we are as it were parents; but those friends of ours who are just brought to repentance and decision, although some of them are grown up and even elderly, are as it were babes, for only now are they being born. So, when the hymn is finished, if anyone feels disposed to lead in prayer, let them specially pray for these our friends and for others who have not yet come to the point." When the hymn was finished and there had been two or three minutes for silent prayer, an adult and then two lads stood up, and then a grown-up woman and five girls. The prayers of all of these, especially those of the women—yet only one of them was an adult, and all the rest were young, one of the girls being only about twelve years of age—were very impressive and moved my heart greatly. They wept profusely as they interceded on behalf of their young companions and their parents. As I listened to them my whole soul was stirred within me, and the tears streamed down my cheeks. I seemed so overcome that I thought I should faint, and should have fallen to the ground overcome by emotion if I had not firmly held to the table and leant upon it. My conviction is that those who offered prayer were not speaking of themselves, but they were speaking by the power of the Holy Spirit, and I believe that God was verily present to listen to their supplications.

That same evening we assembled in the large church as usual. There were fewer present, but a larger number were brought to repentance and decision.

When the meetings were all over the members of the committee as they met had to tell one another that through the whole of the six days there was scarcely any break, but people were continually coming to them, both in the churches and in their own houses, seeking guidance that they might be led to decision; not only through that week, but for some time afterwards also. The Rev. R. Baron told me that at Amparibe on Sunday, the 29th of May, no less than thirty-four people stayed behind and talked with him privately, and all with great joy yielded themselves to Christ.

On Sunday, the 29th of May, I was not able to be present at Ampamarinana, for I had to preach at the Palace Church both morning and evening, for that was the first occasion on which the Queen and Prime Minister had been able to attend service since the Prime Minister's illness, and it was Sunday, the 5th of June, before I could see inquirers at Ampamarinana. But that day there were ninety-seven who met with me in the schoolroom. All of these ninety-seven told me individually that they repented, gave themselves to Christ, and purpose to follow Him with their whole heart. The next day also two others came to me in my own house and said the same.

These things, Sir, are something quite new in the Church of Christ here in Madagascar, and I write to tell you, my friend and former teacher, of what has taken place.

Saith your friend,

J. ANDRIANAIVORAVELONA.



WEST LANCASHIRE AUXILIARY.—The Young Men's Band are promoting a missionary exhibition, to be held at Great George Street Chapel, Liverpool, at the end of September, with the object of stimulating interest in the Society's work. It has also been found convenient to combine with the exhibition the Great George Street Ladies' Annual Sale of Work, the proceeds of which will be chiefly devoted to the Zenana work of the Society. The proceeds of the exhibition, after deducting expenses, will go to the Society's general fund. Contributions of work for the sale will be gratefully received by Miss Crosfield, Annesley, Aigburth, Liverpool. Communications respecting the exhibition should be made to Mr. Andrew Hamilton, 27, Alroy Road, Liverpool, or to Mr. James H. Simpson, Annandale, Aigburth Drive, Liverpool.

JUBILEE OF REV. WILLIAM ASHTON.

THE Jubilee of the Rev. William Ashton was celebrated with great rejoicings at Barkly West, South Africa, on June 23rd. The town and church were gaily festooned in honour of the veteran missionary, and Europeans and natives vied with each other in doing him honour. In the afternoon, the European inhabitants of this little town met in the "Jubilee" Church. The Rev. S. Allum, of the Church of England, having offered prayer, the chair was taken by the Resident Magistrate, E. T. Anderson, Esq., who is the son and grandson of missionaries. He spoke in very eulogistic terms of the work done by the esteemed veteran, who for fifty years has taken an active part in the Christianising and civilising of the Griqua and Bechuana tribes. Many were the congratulations offered both by individuals and representatives of civil and religious bodies. Several addresses, too, were tendered, among them being the following from the missionaries of the Berlin Society :—

"TO REV. WILLIAM ASHTON,

"London Missionary,

"Barkly West."

"REVEREND AND DEAR SIR, AND BROTHER IN CHRIST,—
On this solemn occasion of your Jubilee, we the undersigned, your neighbours in mission work at Pniel, on the Diamond

Fields and vicinity, do hereby tender you our most hearty congratulations. This day is an Ebenezer unto you. The grace of reaching such a golden milestone in service is not often participated by a servant of God. In reviewing the path of your guidance, both in private life and especially in

your fields of labour, you, and we with you, abundantly perceive the wonderful and glorious footsteps of the Lord by your side, and, moreover, the rich blessings with which the Great Shepherd has crowned both you and your work; and our hearts with you rejoice in gratitude to Him from whom every good and every perfect gift cometh down.

"Your personal intercourse with us has always been kind, and you have ever been ready to assist wherever you could. On frequent occasions we do come in contact with members of your congregations from afar and near, who do witness to the influence for good and for the salvation of their souls which you exercise over them. And to observe that you are still in good strength and joyful spirit is likewise a great pleasure to us.

"With all our heart we wish that our Lord and Saviour

be nigh to your soul from moment to moment every day of your future life. That His Holy Spirit guide you, that He bless your family, that on the accomplishing of your pilgrimage you be accepted by the great Word, 'Well done, thou good and faithful servant: thou hast been faithful over a few



REV. WILLIAM ASHTON, OF BARKLY WEST.

things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'

"We are, dear Sir, your brethren in the Lord,

"C. MEYER,

"R. BRUNE,

"A. SHULTZ,

"F. ARNDT,

"G. E. WESTPHAL,

"F. W. ECLKER,"

"Berlin Missionaries."

The fellow-townsmen of Mr. Ashton also presented an address, which read as follows:—

"Pniel, the 23rd day of June, 1892.

"DEAR SIR,—Your fellow-townsmen and friends cannot permit such an occasion as the Jubilee of your ministry in connection with the London Missionary Society to pass away without heartily congratulating you on your labours of the past, and as heartily wishing you God-speed in those of the future.

"Man knows but little, but God knows all in the lives of the servants who serve Him.

"It is only for us to express the earnest hope that you may long be spared to continue the work in which you have been so successful, and to pray that peace and blessing may deepen as the years roll by, and a happy rest be yours when earth's day is done.

"We are, dear Mr. Ashton,

"Faithfully yours,

"THE RESIDENTS OF BARKLY WEST."

There was also presented a communion table and reading desk for the "Jubilee" Church. The front part of the reading desk was elaborately and beautifully wrought in fret-work, having as a centrepiece the initials "W. A.," with the dates 1842 and 1892 at top and bottom.

Mr. Ashton then addressed the meeting, and gave a brief account of his call to mission work, his collegiate career, his ordination, his desire to be sent to Africa, and his labours in that country.

In the evening a public meeting was held, which was attended by very many natives. Some had travelled over one hundred miles to be present on this memorable occasion, and to testify to the honour and esteem in which they held their "teacher, father, and friend." Addresses were given in English, Dutch, Sechuana and Koranna, and hymns were rendered by the Barkly Philharmonic Choir.

Mr. Gould, who was present, explained that, as Mr. Ashton's fellow-missionaries in the L.M.S. had already met for their annual meeting in May at Taungs, they found it impossible to meet again at Barkly, owing to the great distance of that place from the different mission stations, but that they had not been unmindful of that great occasion. At the close of the business meetings of the Bechuanaland District Committee a social meeting had been convened. The Rev. R. Price occupied the chair, and in the name of his brethren congratulated their veteran brother upon his attaining the Jubilee of his ordination, and also on his still being able to take an active and very important part in the work. Mr. Price also announced that a testimonial and an illuminated

address had been sent for from England. The testimonial had taken the form of an easy chair in oak, upholstered in green roan, and with a reading machine, desk, and table and lamp attached. These had practically then been presented to Mr. Ashton in a very hearty speech by the chairman.

In addition to the above, the Committee had unanimously resolved to recommend that the church at Barkly recently erected be called the "Ashton Jubilee" Church, and that a sum of £100 be voted towards the Building Fund.

Mr. Ashton was also the recipient of an address of congratulation from the Directors of the Society, which appeared in the June CHRONICLE.

The above addresses of themselves speak of the work done; therefore it is unnecessary here to give any account of the vast amount of work done during a lifetime of fifty years in Africa, with only one break of less than a twelve-month in England. Mr. Ashton has seen the boundary-line of the Cape Colony make gigantic strides northward, and countries which, when he came out to Africa, were considered far beyond the pale gradually absorbed. The Dark Continent, with its once blankness as regards the ignorance of world about it, he has seen become much lighter, and missions started in hitherto unknown regions. The contemporary of Livingstone, the junior of Moffat, has lived to become the father of the Mission, and has done a noble part in raising the Bechuana and Griqua peoples to the level they now occupy.

J. T. B.

THE WATCHERS' BAND.

MOTTO—*Isaiah lxii. 6, 7.*

THEY watch as waiting for the day,
When the dark night has passed away;
When gone for ever Winter's gloom,
Earth's glorious Summer yet shall bloom.
The Watchers' Band.

They pray, as hath the prophet said:
Until Jerusalem be made
A praise to God in every land.
They plead, an interceding band,
That India's needs may be supplied;
For China's empire vast and wide;
That Afrie's children may be free,
And all the islands of the sea.
They realise as thus they meet
In union at the Mercy-seat,
That like beams streaming from the sun,
Brethren in Jesus all are one.

O may their numbers yet increase!
Still may they pray and never cease;
Resolved to give the Lord no rest,
Till all mankind in Him are blest.

The Watchers' Band.

R. TUTIN THOMAS.

CONTRASTS AND COMPARISONS ;

OR, FACTS AND FIGURES ILLUSTRATIVE OF WHAT THE WORLD DOES FOR ITSELF, AND WHAT THE CHURCH OF GOD DOES FOR THE HEATHEN WORLD.

1. **T**HE Protestants of the world number 135 million ; the non-Christian population, including all Polytheists and Mahomedans, 1,047 million.

2. The non-Christian population is thirty-eight times that of England, and twenty-seven times that of Great Britain and Ireland.

3. In civilisation, power, stability, wealth, progressiveness, morality, and virtue, the Protestant states are far superior to all non-Christian ones, so that whatever mere theorists may say in favour of the "religions of the East," in practical value, as great factors relating to human happiness and goodness, the former are, beyond comparison, superior to the latter.

4. We always assume, that on all questions relating to science and government, we are far above all non-Christian races. Would it not be quite as correct for us to assume, that the sources of our religious knowledge are equally superior to theirs ; and creditable to our belief in the Divine origin and moral and social power of our Christianity, if we were at least as wishful to give to them our religion—the root and ground of our greatness—as we are to possess their territories and enrich ourselves by commercial relations with them ? What do we for them ? What do we for ourselves ?

5. Our national annual income is about fifteen hundred million sterling. The annual amount spent in attempts to convert non-Christian races to our sublime faith is about one million and a quarter.

6. We spent on our Army and Navy—our man-killing machines—£35,600,000 last year, or twenty-eight times as much as was contributed to Christianise 1,047 million heathen, not one tithe of whom have ever had the grand truths of Christianity clearly placed before their minds !

7. We spend year by year 115 times as much on strong drink as on foreign missions.

8. Our contribution to this, the most stupendous and Christlike of all enterprises, does not exceed eightpence per head per annum of our Protestant population ; or half a crown from those frequenting places of worship ; or ten shillings from communicants and church members ; or one-twentieth of what we spend on home religion and benevolence ; or one-thousandth part of our average annual incomes. The attempt to bring the entire heathen world to the true knowledge of God and of Christ is the noblest, the most Christlike and stupendous, enterprise any portion of the human race have ever attempted. Is this scale of giving on the part of the richest and most prosperous nation the world has ever seen—and made so mainly by the grace and power of its Christianity—proportionate, fair, reasonable, or Christian ?

9. The disproportion between the agencies at home and abroad is equally great.

The ministers in Great Britain, with its 33 million population, number about 35,000. The ministers we send to 1,047 million heathen do not number 2,500. That is, we retain one for less than each 1,000 of a population largely Christian, and send only one minister to each 420,000 of the people who know not God or Jesus Christ, whom God hath sent.*

10. In all other agencies, the disproportion is still greater. That is, in heathen lands, there is only a minute amount of agency corresponding to our Christian literature, lay preachers, district visitors, Sunday-school teachers, and the holy and beneficent influences emanating from myriads of devout and benevolent men and women.

11. It would be difficult to find in all England a score of villages, each with a population of 150 or more, without a church or chapel ; or as many towns containing more than 1,500 people who had not more places of worship than they require, not seldom to an excess injurious and scandalous. On the other hand, in Asia and Africa there are hundreds of thousands of villages, and thousands of towns, and hundreds of districts large and populous as English counties, in which no missionary or native preacher resides, and in a large proportion of which the Gospel has never been preached !

12. Can the Church of God—can any church, however small or poor—can any Christian, be content with this state of things ? Can it be pleasing to God ? Is it in harmony with the example or final command of our Saviour ? Is it creditable to our Christian pity and zeal and love ?

13. May not this strange and criminal neglect on the part of Christian people generally, in doing so much for themselves, and so little to bring the whole world to God, be the real cause why our immense and varied home agencies accomplish far less than we might hope for ? Is not this a clear inference from the facts of individual and church life, and from the teaching of the Bible ? (See Prov. xi. 24, 28 ; Isaiah xli. 8, 20 ; Haggai i. 2-11 ; Mal. iii. 8, 12 ; Luke vi. 38.)

E. STORROW.

VALEDICTORY SERVICES.

ON Wednesday, September 14th, a farewell meeting will be held in Camberwell Green Congregational Church, when a party of missionaries for Madagascar will be publicly taken leave of. Details will be duly advertised in the newspapers.

Arrangements are also in progress for a large valedictory service at Bradford, on Wednesday, October 12th, in connection with the meetings of the Congregational Union of England and Wales. An exceptionally large party of China and India missionaries will be present.

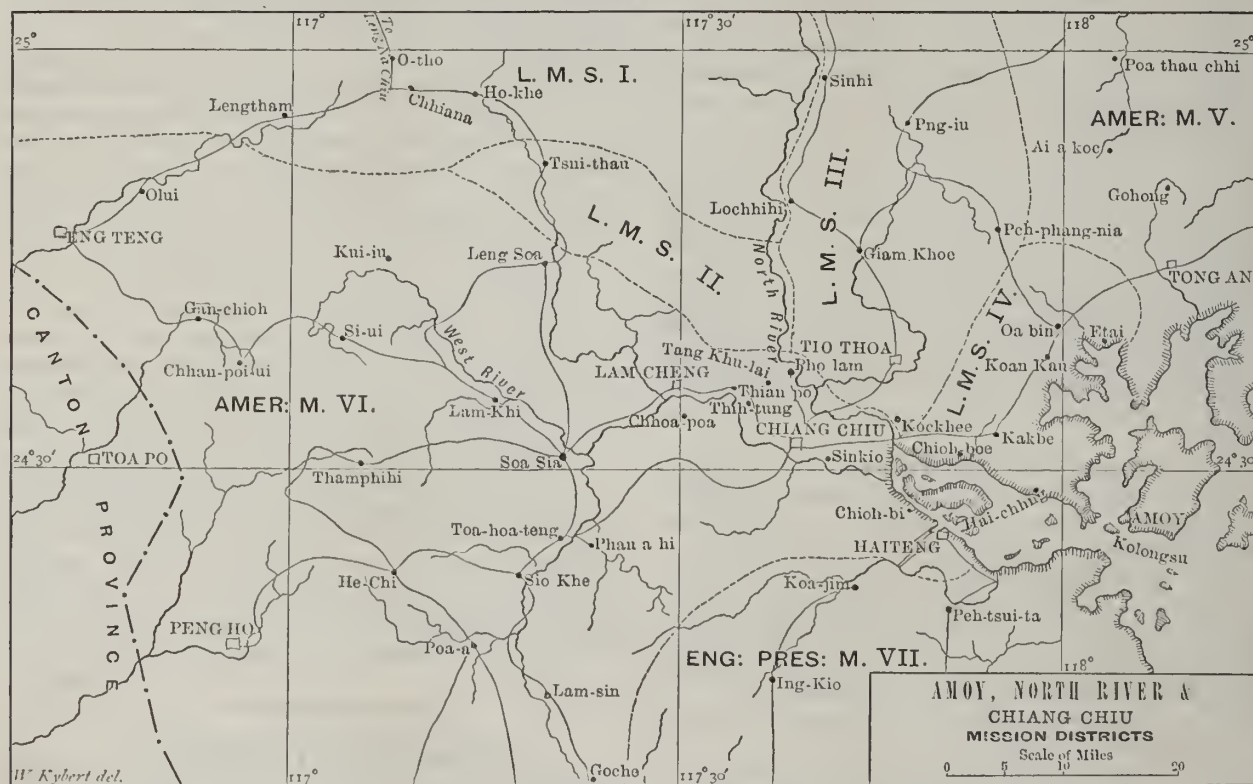
A second meeting to bid farewell to the same friends will be held in Exeter Hall on Wednesday, October 26th.

* The contributions and agencies of the Continental Europe and the United States combined about equal those of our own country.

WORK IN CHIANG CHIU.

THIS city, formerly an outpost of the Amoy Mission, now a chief station, with a staff of two missionaries, soon to be reinforced by two lady missionaries, is the centre of a growing work. It is somewhat circumscribed in extent, as a little study of the accompanying map will show, the American and Presbyterian Missions hemming it in on the south and west, and other districts, under the care of our own missionaries in Amoy, doing the same on the north. Eventually it may become necessary to enlarge

who took great pleasure in annoying and hindering the workers there. Now, I am glad to say, there is a very different feeling manifest in all the district, even in the central city of Tio Thoa itself. This change is due not only to a better understanding of our motives and of the truth of "the doctrine," but also, and more recently, to the hospital in Chiang Chiu. For the number of patients who come to the hospital is very great, and I firmly believe the medical work, especially as recently developed by Dr. Fahmy in visiting outlying places now and again, as he began to do last year, has had a great influence in making the people more willing to listen to the Gospel. I held another of my monthly preach-



L.M.S. I. North River Mission.
 " II. Chiang Chiu "
 " III. Tio Thoa "
 " IV. Koan Kau "

DISTRICTS AS DIVIDED;—

Amer. M. V. Tong An Mission.
 VI. Sio Khe and Chiang Chiu Mission.
 Eng. Pres. M. VII. Chang Poo Mission.

the district. But in Chiang Chiu and in the Tio Thoa district there is for the present ample scope for extension, and the Rev. F. P. Joseland, to whom we are indebted for the map, thus reports concerning the work:—

"I am glad to say the scope for work is very great, and in a recent visit of ten to twelve days I have been deeply pleased in many ways. Ten or fifteen years ago this region was one of the hardest to work in. The people were not friendly; there seemed to be a large number of idle spirits

ing meetings in Giam Khoe last week; and, with a staff of about ten men—preachers and Bible distributors—we did a good deal of preaching in the surrounding villages. In every place we were heartily welcomed, even when I went with them (we went in bands of threes), and books and calendars were easily sold, a crowd was readily got together, and there was a willingness to listen calmly to our message that would have delighted you all at home. Knowing what some missionaries and native preachers have to suffer in other parts of China and elsewhere, I could not

but thank God for this marked change of feeling over former years. Then a few days later I went on to Png-iu, and stopped there three days, visiting the members and hearers in their homes, and speaking to the heathen as I had opportunity. Here, too, I was, to my surprise, met by the same readiness to hear what we had to say, and in many little ways the kindness of these villagers was plainly shown."



PERSONAL ITEMS.

MADAGASCAR.—We are glad to hear that Dr. Fenn is regaining his strength after his attack of typhoid fever, and has been to the Hot Springs at Antsirabe.—Monday, June 27th, was a day of perplexity and distress in Antananarivo. Most of the English residents, missionaries and others, do business with the New Oriental Bank, which has had a branch there for four or five years. This has proved a great convenience; and some of the natives, following the example set them, have also placed money in the bank. Their confidence was rudely shattered when the bank stopped payment on the date mentioned. The natives' friends will begin to think that, after all, there was some sense in the good old plan of burying their money, and thus making Mother Earth their banker.—Mrs. Roberts is now quite well, and has been able to return to Ambohinamboarina with her husband.—The Queen of Madagascar has been staying at Ambohimanga. Her visit was part of quite a series of national rejoicings on the recovery of the Prime Minister from his recent illness. When the members of the L.M.S. and of the F.F.M.A. paid a visit of congratulation to His Excellency, who appeared to have recovered good health and spirits, he urged the missionaries to do all they possibly could for the country districts of Imerina.

AFRICA.—The Rev. Howard Williams has been paying a brief visit to Cape Town, in company with the chief Sechele, it being necessary for the chief to come down country to see the Governor on important matters connected with his territory.—The Rev. J. Good has also had occasion to go to Cape Town on similar business.—Miss Wallace, who has for some years conducted a school at Molepolole as an honorary teacher with much success and great devotion, has been compelled by ill-health to relinquish the work, and seek a voyage to England.—The return of Dr. Wolfendale from Urambo, invalided, has been a great disappointment. The news of his breakdown did not reach the Mission House until he had actually arrived in London.

NEW GUINEA.—The Rev. W. G. Lawes, accompanied by Mrs. Lawes, has been busily engaged in deputation work in Australia. He proposes to visit New Zealand in November, and cannot reach New Guinea much before Christmas.

TURNING SHOPS INTO CHAPELS.

(LETTER FROM DR. JOHN.)

Hankow, May 31st, 1892.

MY DEAR MR. COUSINS,—I have just returned from a short missionary trip, touching which one or two items of information may interest you. I was accompanied by Mr. Terrell and two native helpers. The furthest point reached by us was Tien-Men, a district city 120 English miles distant from Hankow. The magistrate of Tien-Men called on me at New Year's time to talk over certain matters connected with the Christians in that region. We had a long and interesting talk on the missionary question. I explained to him my views on the Treaty rights of the foreign missionary and the native Christians. He expressed himself as highly satisfied with all my sentiments, and assured me that, with a clear understanding on these points, no insurmountable difficulties ought to spring up in his district between the Christians and their neighbours. I conceived a great liking for this magistrate, which feeling, it seemed to me at the time, was fully reciprocated by him.

We arrived at Tien-Men on Saturday morning, and forthwith sent the magistrate my card. Presently I received a card from him, and, along with it, an invitation to a feast. The invitation was gladly accepted, and we were soon on our way to the *yamen* in two beautiful sedan chairs sent for our use by the magistrate himself. We were received very cordially, and had some interesting conversation about matters in general. Then the magistrate, Mr. Terrell, and myself took our seats at the table, and began to ply our chopsticks. The feast was uncommonly good, and both Mr. Terrell and myself enjoyed it immensely. It was Mr. Terrell's first Chinese feast in high style, and will be, in all probability, his last for some days to come. It is not often mandarins invite missionaries to dine with them. When this invitation came I was greatly surprised, though, for several reasons, very glad. I suggested to my friend the magistrate the desirability of issuing a proclamation, explaining to the people the rights of the converts, and exhorting all, whether converts or heathen, to live at peace with each other. This he did willingly, and supplied me with several copies to take with me and use as I might find the need for them. The proclamation is a straightforward production, and cannot but do good. Having spent about two hours very pleasantly with the magistrate, we bade him good-bye, stepped into the sedan chairs, and returned to our boat. The magistrate of Tien-Men has an excellent record behind him. He is a scholarly man, humble-minded, and famous for his official purity. It is not often that I have heard the people speak of a magistrate as this man is spoken of.

No sooner did we reach the boat, and make one or two preparations, than we went on shore to preach and sell books. The fact that we had been entertained by the magistrate was known everywhere, and looked upon as very significant by all. Having finished our work in the city, we left for

Pah-tsze-Nau, a small market town, in the immediate vicinity of which we have had a number of inquirers for some time. Here a real work of God has sprung up in a very remarkable manner, and my main object in visiting the Tien-Men district on this occasion was to establish a missionary station among them. On the Sunday I baptized seven men, all of them respectable farmers. Some of these men had suffered a good deal of persecution, and I felt anxious about their future. Their enemies had sent a petition to the magistrate, requesting that the Gospel should not be allowed to enter Pah-tsze-Nau, and that no chapel should be allowed to be opened in that region. The news of the respectful treatment which we had received at the hands of the magistrate had reached the place before we arrived, and the change wrought in the outward conduct of those men was very marked. During our stay at the place they came to see me one by one, expressed their regret for the past, and promised to give no trouble in the future. I spoke kindly to them, and assured them that I was the friend of all, and only desired that there should be no contention and strife between the Christians and non-Christians. Before we left, some of them became very friendly, and one or two seemed to be influenced by the truth itself. Of the future conversion of one of the gentry (a military B.A., and a very respectable man) I cherish a fervent hope. He attended our services, expressed himself as highly satisfied with the teaching of the Christian religion, and gave me every assistance in his power towards bringing around a peaceful state of feeling between the heathen and the Christians. I left the place feeling that much good had been accomplished by the visit. It is my impression that we shall have a little church of about thirty members at Pah-tsze-Nau before the end of the year. Besides the seven who were baptized on this visit, there are several more who wish to join us, and are kept back only on account of insufficient teaching and testing. I rejoice in the fact that a new station has been opened in a new district in this part of the Hupeh Province.

Whilst at Pah-tsze-Nau, one of our old enemies invited us to come and preach in his house. When we arrived, we found it to be a druggist's shop, situated in the main street of the town. Having spent a few minutes in sipping tea and chatting about things in general, our host suggested that we should take our stand on a chair behind the counter, and preach from there to the crowd which filled the shop and the street in front. We did so, and Deacon Wen and myself held forth for more than an hour. In spite of the clatter of the women, the restlessness of the men, and the curiosity of all, we had a very good time of it, and managed, I think, to lodge a few grains of precious truth in the minds of some. During all my thirty-seven years in China I have never been asked before to turn a shop into a chapel, and a counter into a pulpit. But on this journey I was asked to do this twice.

The next town of importance we come to is Tsau-shih, one

of the rowdiest places in Hupeh. To go to Tsau-shih used to be as bad as to go to Hunan. On former visits my experience was something like this: I would land at once, rush into the first street, sell a few books and try and preach, and then skeddaddle in the midst of a shower of stones and hard clods. This time a gentleman of the place invited me to his house, and asked me to preach to the crowd outside from behind his counter. The three policemen of the three wards into which the town is divided escorted me through the busiest thoroughfares. Neither a stone nor an opprobrious epithet was hurled at my head. I left the place thanking God most devoutly for the great change which had taken place in Tsau-shih, and resolved to do my best to establish a mission station there as soon as possible. It is situated in the centre of a triangle, having its three angles occupied by three important walled cities, distant only twenty English miles from Tsau-shih. We must occupy this important mart.

The above will give you some idea of the great change which is coming over this region. Much is to be ascribed to the riots of last year. The Imperial edicts and the Viceroy's proclamation have done a vast amount of good, but they would never have been issued had the riots not taken place. Then the vile literature of Hunan has been suppressed, and Chou Han, our arch-enemy, has been deprived of his literary degree as well as of his official rank. What we want are more men. I cannot understand how it is that you find it so difficult to get men to come out to such a sphere as this is.—
Yours faithfully, G. JOHN.

ANIMAL AND TREE WORSHIP IN PEKING.

THE other day, passing the south-east corner of this city, I noticed that the lower half of the wall, for two or three hundred yards, was covered with pieces of red, white, and yellow cloth, with large Chinese characters on them. There were hundreds of pieces, varying in length from a foot and a half to three feet, and proportionately broad. The usually sombre wall looked quite gay, as if dressed for a festival. I had often seen such pieces on the walls of temples, but not on the walls of the city. I suspected their meaning, however; but to make quite sure, went and examined them. Each piece was a votive tablet to the healing power of the fox, supposed to live in the great tower which surmounts the corner of the wall. Some bore in large characters, visible from afar, the legend: "Ask and it shall be given"; others: "Sincere prayer always effectual," or, "Truly efficacious," and so on. On the left-hand corner of each tablet the reason for putting it up was usually stated, which was generally restoration to health, after long and dangerous illness, through prayer to the fox. Sometimes the parties putting up the tablet give their names; at others, they merely call themselves "believers"—"A believer places this here in gratitude for a sick father, mother, or son's recovery."

A day or two afterwards I saw that the inside corner of

the wall was similarly adorned. While I was there, a large tablet was being nailed to the wall. There was also a booth in the open for the sale of incense and other necessities of worship, and an altar on which to burn them, and a small, sweet-toned bell was being struck at intervals. Two or three women were prostrating themselves before the altar towards the great tower.

I passed the outer corner again yesterday, and in the interval dozens of fresh tablets had been nailed up. One long row stretched along the top of the wall, just under the crenulated parapet, about forty feet above the ground. Another, all yellow, spanned the arch of the viaduct. Two large booths had been erected for the sale of incense, a bell had been put up and was being struck every few minutes, and fumes of incense filled the air.

Small yellow handbills extolling the healing virtues of the fox may always be seen on the blank walls and hoardings of Peking, but they are unusually numerous just now all over the city. The fox is in the ascendant, and he should be well satisfied with the homage paid him. He is the popular divinity, and outshines all the gods. Elsewhere, the snake, hedgehog, weasel, and rat divide the honours with him, but in Peking he is supreme. In Tientsin, too, the Temple of the Fox has more worshippers than any other.

Last summer I visited the Azure Cloud Temple at the Western Hills, and, on the way, passed a tall pine-tree by the roadside. At its base were an incense urn, an altar, and an offertory—all old and weather-worn, showing that the tree had been an object of worship for years. Though the day was wet, several sticks of incense were then burning before it. In the villages and along the roads, wherever there was a blank wall, I noticed the familiar handbill posted up, testifying to the wonderful powers of "Old Father Pine," "Pine-God," or "Pine-Genie," as the tree—or the spirit possessing it—was variously called. In the West City, Peking, there is an old locust-tree (*Sophora Japonica*) which is much worshipped, and I observed the other day that the walls in the neighbourhood of our mission were covered with bills extolling the virtues of the "Great Venerable Father Huai" (*Huai* is the Chinese name of the tree). Alongside of these bills I saw numerous others, telling how So-and-so had been saved by worshipping the devil!

It seems incredible that an intellectual, shrewd, and practical people like the Chinese—not the poor and ignorant merely, but all classes—should worship animals and trees, praying to them for help and believing they get it. There are probably few families in Peking, high or low, who do not, in times of distress, appeal for succour to some animal or tree. What happened to the ancient heathen nations has happened to the Chinese: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like unto corruptible man, and to birds and four-footed beasts and creeping things."

G. OWEN.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

HOSPITAL EXTENSION—A GENEROUS OFFER.

THE Finance Committee of the Alice Memorial Hospital, Hong Kong, have, through the generosity of Mr. H. W. Davis, found a solution to the difficulty as to insufficient accommodation, which has been occupying their attention for some time. Extension of the area being out of the question, and the walls of the building being unequal to carrying another storey, the removal of the hospital to another site seemed the only possible course. In these circumstances it was decided to erect a supplementary hospital on the Society's Beauregard site. The cost being estimated at 10,000 dols., the committee suggested to Mr. Davis, the founder of the Nethersole Dispensary, that the 7,000 dols. put in trust for the support of that institution might be devoted to defraying the cost of the new building, as the dispensary would not be required if a supplementary hospital were opened near it. Mr. Davis not only agreed to this proposal, but generously offered to give the sum of 3,000 dols. which would still be required to meet the cost of the new building. When the proposed changes are carried out, there will remain in the old building three wards—the male eye ward, a male medical ward, and a male surgical ward—with a large out-patient department, which will meet all the requirements of even a much larger work than is at present done in the out-patient room. Accommodation will be provided for laboratory and museum purposes, and for the general purposes of the students outside the operation room, which will thus be left free to be devoted to its proper purpose. The present out-patient department in the basement floor will be utilised for stores and coolie quarters, which, at the present time, are very limited in the Alice Memorial Hospital: In the new hospital, on the level of Bonham Road, there will be a basement floor with a small out-patient department, dispensary, consulting rooms, minor surgical room, one or two students' rooms, and several store rooms. On the ground floor there will be an operation room, laboratory, male surgical ward, male medical ward, female ward, small obstetric ward, isolation ward, and other necessary accommodation. The obstetric and isolation wards are entirely new features in the

equipment of the hospital, and another notable addition will be the erection of a small laundry, apart from the main building, where soiled dressings, &c., will be washed. Just now, this has to be done in the court yard of the Alice Memorial Hospital, and it is satisfactory to note that this objection to the present building, which was referred to in the last report of the Medical Superintendent, Dr. Thomson, will be practically removed. The two hospitals will be essentially one institution, and while, as a matter of convenience and for economy of female service, the whole female in-patient department will be removed to the new building, male patients will be divided between the wards of the new and better-situated hospital and the wards that will be retained in the old hospital, according as the importance of their cases may seem to demand.

THE REV. J. Macgowan writes :—" The
A CHRISTIAN teacher of our Pastors' Training Institute has
CHINESE GRADU- lately greatly distinguished himself by head-
ATE CARRYING the list of those who have succeeded in
OFF THE gaining honours in the last triennial ex-
HONOURS. aminations. He is the son of our pastor,
Lim, of the Kwan-a-lai Church, in Amoy.
He has been educated in our schools, and, for a time, was in
our Training Institute. He was always a thoughtful lad,
and had a mind bent on study. He applied himself with
unremitting energy to the mastering of the Confucian
classics, and such other books as must be grappled with and
understood by every aspirant after literary honours in China.
Three years ago he obtained his degree of B.A. The
graduate in China is not like the one in England. Although
he has got his degree, he is still compelled to attend the usual
examinations, in order to convince the Imperial examiners
that he has not relaxed in his studies, but is still pursuing
them. Were he not to conform to this law, or were he to
show by his papers that he had ceased to be a diligent
student, his degree would be taken from him. In this last
examination there were over two hundred men with the
degree of B.A., and when the names of those who had distinguished
themselves by the excellence of their papers were
issued, Lim's was found to head the list. We are all glad
that the young man has come out so successfully, not only
for his own sake, but also in order to show the world that we
have scholars in our ranks, as well as men of other conditions
in society. Certain unfriendly critics have been in the
habit of affirming that our Christians always come from
the lowest class of the people. We are not troubled at this
criticism, knowing that all great movements in society have
worked from the lowest stratum to the topmost. This has
been specially the case with Christianity ever since the days
of Christ. Mr. Lim is not our only scholar. There is
another in Amoy, who holds the same literary distinction of
Lim-seng, because he came out the fourth in this year."

MISS MILLER writes :—" It having
A POWERFUL recently been my privilege to do five
PLEA. weeks of mission work in the city of
Chiang-chiu, not far from Amoy, among
other branches of women's work, I went on out-patients'
day to Dr. Fahmy's hospital to speak to the women waiting
to see the doctor.

"It made me sad to see what openings for Gospel work
are lost there through the miserable room used, the only one
available for the women, being so small, damp, and unhealthy,
that the doctor rarely dares keep a case there as in-patient,
fearing that she may become worse than when she entered,
which has already happened in several cases. The best
work is done among the in-patients, as out-patients, per-
haps, only come once, and we never see them again ; while
in-patients may stay a week or more, and daily be under
Gospel teaching. Knowing what good work this hospital,
the only one in this large city, has already done, and how
many date their conversion from the preaching of the
Gospel first heard within its walls, we trust it may not be
long before the wish of Dr. Fahmy's heart may be realised,
and the money be forthcoming for a new and commodious
hospital instead of the present rented building, so small and
damp, a daily trial to the eyes of a doctor whose heart is in
his work."

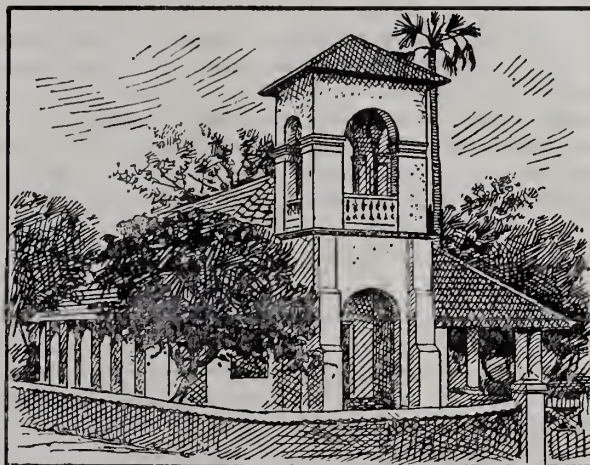
INDIA.

AT the close of the morning service on
AN INTERESTING June 19th, an interesting baptism took
BAPTISM AT place. Soondari Sheik, wife of the Rev.
CALCUTTA. W. B. Phillips's bearer, was bitterly opposed
to her husband's baptism in August last.
But his character and conduct during the months after
baptism so impressed her, that she resolved to be a Christian.
Then her relatives stepped in and held her back. She was
after this seized with a painful affliction, and regarded it as a
direct punishment from God. On her recovery she came
forward and sought baptism. The congregation stayed to
show their sympathy and interest, and seemed much im-
pressed with this manifest evidence of the Spirit's work.

THE annual two days' bathing festival in
BATHING June gave the missionaries a splendid oppor-
FESTIVAL AT tunity for preaching to the thousands who
BERHAMPUR. flocked into Berhampur. There was a good
rally of Christian young men, the preach-
ing being in the Khagra School compound. At least 5,000
must have heard the Gospel during the two days. Hundreds
of tracts were given away, and over a hundred Bengali
Gospel portions sold. The Rev. W. G. Brockway asks : "Will
readers please pray that each of these Gospels, taken perhaps
to villages we never otherwise reach, may be used of God to
the conversion of souls?"

A NATIVE
CHRISTIAN
MISSIONARY
SOCIETY.

SOME years ago the native pastor of the Nagercoil Home Church organised a society amongst the children of the station for the purpose of employing a native Christian to go about amongst the surrounding villages distributing tracts. It was a small seed, but a great name was given to it, that of a most honoured missionary of this station—MAULT. It was called "The Mault Society." It has been in existence now for upwards of twenty years, and is carried on entirely by the native Christians, having still, as at first, amongst its chief supporters the *children* of the place. The agent first employed was a poor, but pious and earnest, woman. Afterwards a man was engaged, and about twelve years ago a preaching station was secured in a place where four ways meet—just one of the finest places for evangelistic work in our whole town. The little Society has been holding on its course with great spirit and determination, though sometimes in straits for the money required to meet the monthly salary of its agent. A year ago a novel expedient was devised (a true "forward movement") to raise the necessary funds. A friend of the Society brought over word from Ceylon that he had attended a gathering of native Christians there who, on the occasion referred to, supplemented their donations of money for the salary of their pastor by having a sale (a sort of bazaar) of all sorts of things—odds and ends of every description—which had been brought in by the people on the morning of the meeting day. By this means a very nice little sum was collected. The Nagercoil people caught at the idea, and last year the sum of Rs.70 (£7) was got in the same way. As I write, the second sale is going on. Before the selling commenced, the friends would have us go to see all the articles neatly laid out in our girls' schoolroom. One of our teachers had made out a careful inventory, in which such entries as the following occur:—Fowls, eggs, mangoes, coffee, pictures, slates, pencils, paper, envelopes, boxes, knives, roofing tiles, jackets, lamps, oil, cups, plates, plantains, pine-apples, baskets, biscuit tins, cocoanuts, bottles, rice, loaves, mats, shoes, looking-glasses, umbrellas, toys, beads, pumpkins, hymn-books, grammars, dictionaries, match-boxes, &c. There is hardly a family in the station which has not sent something for the "Mault Society"—something which could be spared without much inconvenience. The native church here is entirely self-supporting. We have given no English money to these Christians for thirty years. They pay their pastor and schoolmasters, &c., themselves. This little effort for the heathen, sustained as it has been for twenty years, encourages us to hope for far greater things from the Native Church of India in the future.



GIRLS' SCHOOLROOM, NAGERCOIL.

Christians of the Home Station Church. A fine lot of girls are now being educated within its walls. J. D.

DR. J. L. PHILLIPS, of Calcutta, who is superintending Sunday-school work throughout India, on behalf of the British PHILLIPS' VISIT TO TRAVANCORE. Sunday-school Union, visited Nagercoil on June 16th. He met the native Christian workers, the Bible-women, and the Y.M.C.A., and delivered addresses on Sunday. At Neyoor two very busy days were spent, the most noticeable gatherings being the anniversary of the Y.M.C.A., and a large children's meeting, in which over nine hundred children were present. From Neyoor he proceeded to Pareychaley, where good meetings were also held. It is hoped that Dr. Phillips' visit to Travancore may lead more church members to become voluntary workers for Christ in the Sunday-schools.

MRS. BAYLIS THOMSON was greatly rejoiced a few weeks ago by an earnest request from a heathen village for a teacher. ANOTHER VILLAGE MISSION OPENED. She went down to see the people and found them all in their best, and neatly arranged in the courtyard of one of the houses. They seemed to be thoroughly in earnest in their desire to receive Christian instruction, and as there are between twenty and thirty houses in the village, a zenana teacher has been appointed, and thirteen women have already begun learning to read.

SOME twenty years or more ago a C.M.S. THE ELEVATING INFLUENCE OF CHRISTIANITY. missionary from Benares, with his wife, paid a visit to Travancore. They took back with them a poor woman—an embroidery worker—and her child, so that the Christian women there might learn this useful industry.

I enclose a photo of the girls' schoolroom at Nagercoil, where the Mault Society had its bazaar. It is a handsome building, erected some years ago, and the best of it is that *all* the money required for it was contributed by the native

The child grew up, was educated, passing in the end through a course of medical instruction in Agra; and being the first scholar and medallist of her year, she received from the hands of the Viceroy himself the token of her success. She has now charge of the Lady Dufferin Hospital at Lucknow, and has proved herself highly capable in every way. She is now on a visit to some of her friends in Travancore.

E. S. F.

MADAGASCAR.

THE yearly missionary meetings in MISSIONARY Fianarantsoa were this year marked by MEETINGS IN unusual warmth and enthusiasm. On FIANARANTSOA. Wednesday and Thursday, June 8th and 9th, large audiences were gathered together, that of Thursday consisting chiefly of the Christian workers of the Betsileo Mission. The Rev. J. Richardson, who had been deputed by the brethren in Imerina to visit the scene of his early labours, gave hearty and stirring addresses, appealing to the people to consecrate themselves wholly to the Lord's service. It is trusted that the workers in Betsileo have received such an impetus during these meetings as shall lead to greater fervour in work, and larger results than they have yet been permitted to see.

FROM Mr. D. Mudie, the Society's agent in South Africa, we learn that our Madagascar friends on board the *Garth Castle* MISSIONARIES were able to make good use of their brief IN CAPE TOWN. stay in Cape Town. They arrived on a Sunday, and hoping and trusting they might be on shore before evening service, the deacons of the church, upon the advice of Rev. A. Hall, agreed to announce a missionary meeting in the church instead of the usual sermon. The church was well filled, and addresses were delivered by Messrs. Sihree, Hockett, and Sharman, also by Miss Craven; and some words of welcome and good wishes for the future of their journey, and the prosecution of their work on arrival, were addressed by Mr. Hall. The next day (Monday) arrangements were made to have a missionary meeting that evening at Claremont Church, when there were again a goodly number present."

CENTRAL AFRICA.

THE Rev. T. F. Shaw has started a URAMBO. Sunday-school in addition to the daily service, and, on the first Sunday, welcomed ninety men, women, girls, and boys. Mrs. Shaw plays the harmonium, and, while it is practically a service, it is a great deal freer and more enjoyable. At least 300 persons listened to Mr. Shaw's magic-lantern lectures in April on the Life of Christ. Mr. Shaw has not only recovered the ground lost by the destruction of his manuscripts, but finds that the new translations are much more accurate. When Mr. Shaw wrote, he was expecting the boy-chief to come and stay with him, and asked the prayers of friends that the visit might be greatly blessed to the chief and his people.



CONSTANTINOPLE is the only Mohammedan capital in Europe. If its suburbs are included, it will probably take the third place as to population among European cities, coming after London and Paris, and before Berlin and Vienna. But in beauty, magnificence, and convenience of situation, it surpasses every other city in the world. Like Rome, it stands on seven hills. The founder of the city—Constantine the Great—was one of the most remarkable men of whom history makes mention. He rose by his great military and administrative talents till he had overthrown every rival, and became the sole ruler of the Roman world both in the West and the East. He was distinguished and influential alike in the affairs of the Church and of the State. He was the first earthly sovereign who became a Christian. Constantinople was a Christian city for more than eleven hundred years, till captured by the Turks; in 1453 it became the capital of the Turkish Empire. The last Christian Emperor, Constantine Palæologus, perished in the assault, and his empire perished with him. The religion of the Koran supplanted that of the Bible; the crescent took the place of the cross; the cathedral church became a mosque. But though it has been subject to the ignorant despotism of Turkish Sultans for more than four hundred years, it has remained a populous and splendid city, while its rival, Rome, was dwindling into insignificance under the dominion of the Popes. There has always been a large Christian population in Constantinople—"S. R.," in the *Missionary Herald of the Presbyterian Church in Ireland*.

AFRICA.—*Anti-Slavery Work*.—Lieutenant Long, of the Belgian Anti-Slavery Society, writing from Zanzibar, on May 8th last, says: "I have been told by the Governor, Baron von Soden, a piece of news which will delight your readers—viz., the formation of a post at Ujiji. The German expedition is to start in the early part of July. Again, the establishment of a post at Makenga, in the Ugogo district, ten days' march from Mpwapwa, will also do much to afford security to the caravans. We shall thus be able to get more easily to Ilinvi. But all danger is not thereby obviated. We shall have to contend with many difficulties. I have learned, in fact, that where, as Commandant Storms said, there was abundance of provisions and a dense population less than two months since, now desolation abounds. The people have mostly fled, or been carried off, and food is not to be had. The few natives who remain in the devastated villages flee at the approach of a caravan, for fear of being attacked."

AFRICA (*Gold Coast*).—The past year was one of great encouragement to the Bâle Mission in this region. The work has

steadily increased and extended in every direction. A network of stations and out-stations, at regular distances, covers the whole district, while here and there outposts have been established towards the north-east and north-west, where, twenty years ago, nothing whatever could be done. Goodly congregations and quiet companies of Christian people in outlying places are under regular supervision, and, in spite of many national and moral failings, are exercising an unmistakable influence for good on the heathen around. Larger and smaller schools and educational institutes are spreading knowledge and light in this dark portion of Western Africa, and are serving as nurseries whence the Mission draws its native helpers. On January 1st, 1892, there were sixteen native ministers and 160 catechists, assistant catechists, and teachers, male and female. The congregations are composed of 10,347 members (700 were added in 1891). There are ten head-stations and many out-stations. During the past year, 614 heathen were baptized, and the schools and institutes had 3,031 pupils. The greatest progress was in the Akem district, where, although the king and his party are still decidedly hostile, mission-work was not hindered. The number of members here has increased from 1,676 to 1,905. The Mission in the hill country of Okwawa forms an outpost towards Ashantee. Missionary Ramseyer, the former prisoner of Coomassie, has been labouring here for sixteen years. Since this district—fifty to sixty hours' inland from the coast—has been under English rule, peace and quiet has prevailed, and the people, formerly tributary to Ashantee, have nothing to fear in that direction. The mission-work extends from the station of Abetisi to six other larger towns, and is steadily progressing. During the last year, fifty-six adults and thirty-five children were baptized—an uncommonly rich harvest. From the town of Bompata, where the Mission has a station, the capital of Ashantee, Coomassie, can be reached in two or three days.

THE population of Demerara, British Guiana, is a very heterogeneous mixture. In addition to the Creoles and native Indians, there are Englishmen, Portuguese (from Madeira), Barbadians, Chinese, and East India Coolies. Of the latter alone there are over 100,000; one meets them everywhere, and in all stages of civilisation. The majority are still heathen. The women have rings in their ears and noses, and bangles on their arms and ankles; they are dressed in bright red, or red and yellow striped shawls, drawn gracefully, Oriental fashion, over their heads. The men walk the streets or work in the fields almost naked.—*Moravian Missionary Magazine*.

SOUTH AFRICA.—*Among the Basutos*.—At the Annual Conference of the French Missionaries labouring in Lesuto, two ordained native pastors for the first time took part in some of the meetings, to the mutual advantage of all parties. The missionaries say that the fact which cheered them most, as the reports of the various stations were read, was that spirituality is growing among the converts. There are still many failings and defects, but the feeling of duty and the spirit of self-sacrifice are growing. The whole work is, indeed, a manifest proof of the power of the Gospel to save men. Heathenism is not overcome. Indeed, here and there it seems to hold the mastery, but it has received a mortal wound, the progress of which can be traced every day. The tribe has probably arrived at a most

important era of transformation. New horizons may be discerned. The thousands of children attending the schools are indications of this. Four years since, the missionaries had 3,754 pupils, but now, 7,869. The Government Inspector at the Cape reports well of them, and thinks that, if better furnished with school materials, they will surpass those of all other tribes in South Africa, as indeed, the Basutos surpass the rest in energy and intelligence. During the past year, 1,594 persons were received as members or as catechumens. This, of itself, is cheering.

ZAMBESI MISSION.—*M. Coillard's Troubles*.—Our readers will remember that Mme. Coillard succumbed to disease some months since. M. Coillard, having occasion to visit the capital of the country, Lialui, about a month after, received from his friends and acquaintances the expression of their sympathy—in African fashion. First, the king came, looking very sad and saying very little. Then followed his mother, his sister, and his wives, who seating themselves on the matting, and chattering and giggling, completely upset the poor widower. One wanted some thread, one some soap, and another a pocket-handkerchief—in fact, all sorts of things. Finding the missionary more silent than usual, they looked fixedly at him, and at length became serious. Then M. Coillard reminded them how his wife had sacrificed her life for the Barotses, by giving it unreservedly to her Master. Then they burst out into a loud chorus of lamentations. When the women were gone, the chiefs came, and all M. Coillard's acquaintances and friends. It was a fine opportunity for setting forth the power of the Gospel, and God gave His servant grace to use it. It was, indeed, sad for the noble-hearted brother to lose his devoted wife. No loss could surpass that. But he has since had to endure several other very trying ones. There is a disease called by the Barotses the *yellow heart*. To this they are all victims, and contact with them is thus a source of perpetual trouble to a missionary. They covet everything he has, from the shoes on his feet to the hat on his head; and they will do anything to secure what they covet. When the king saw M. Coillard's wagon, he also wanted one. At the cost of great trouble and personal loss, M. Coillard got him one, but he showed no sign of gratitude, but, under the influence of the *yellow heart*, got away M. Coillard's only driver. Then the king's son induced a charming lad, who had been with the missionary for two years, to go and live with him. And, last and worst of all, the king, after many futile efforts, at length deprived M. Coillard of Andraase, who was the joy of his heart and his hope for the future evangelisation of the country. Flattery, wiles, every conceivable plan was tried, and at last the lad found himself caught in the king's toils, and so had to leave M. Coillard after seven years of faithful service.

DANGEROUS PRAYERS.—“I want you to spend fifteen minutes every day praying for foreign missions,” said a pastor to some young people of his congregation. “But beware how you pray, for I warn you that it is a very costly experiment.” “Costly?” they asked in surprise. “Ay, costly,” he cried. “When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send

forth more servants into His harvest; and, lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work. You will find that you cannot pray and withhold your labour, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered. I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive!"

LEAVING THE CHURCH TO DRAW THE INFERENCE.—The following story is told of the Rev. Dr. Inglis, of Aneityum, who died a few months ago. He was asked to make a speech before the General Assembly of the Free Church of Scotland, and was told to be brief. He said:—"Fathers and Brethren—We are told that missionaries should content themselves with stating facts, and leave the Church to draw the inference. I wish to bring three facts to your notice. First, I place on your table" (suiting the action to the word) "the Shorter Catechism translated into the language of Aneityum. Second, I place on your table also the 'Pilgrim's Progress' translated into the language of Aneityum." Then, taking into his hands a large volume, while he looked lovingly on the pages that had cost him years of toil, he laid it on the table and said: "Third, I place on your table the Holy Scriptures, Old and New Testaments, translated into the language of Aneityum, and now I leave the Church to draw the inference," and sat down amid a storm of applause.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I AM glad to be able to report, even in the height of the holiday season, that new branches are still being formed, as follows:—

<i>Auxiliary.</i>		<i>Secretary.</i>
Berhampur, India	... ..	Miss Robinson.
Calcutta, "	... ..	Mr. J. N. Farquhar.
Dover ... ..	... ..	Miss Brain.
East Finchley ...	... ..	Miss Thomas.
North Finchley...	... ..	Miss Mary Sherring.
Lavender Hill ...	... ..	Miss Arnold.
Peckham (Albany Congregational Church)	... ..	Mr. W. E. Ingram.
Peckham (Clifton Congregational Church)	... ..	Mrs. Thos. Taylor and Mr. Charles Daubney.

Miss S. S. Harris has kindly consented to become secretary of the Calne branch. Nearly all the branches already in existence, numbering fifty-eight, are steadily growing, and the membership of the Central Union now stands at over four hundred. It will be noticed that we now have two branches on the mission-field itself, for it has been found that at the larger stations there are so many Europeans and English-speaking native Christians likely to join as to justify their adopting the same plan as prevails at home. We shall therefore be glad to hear from any of our missionaries in large centres that they are prepared to send home the name of a secretary who will organise similar unions, and to whom I may send parcels of Manuals and cards, and for payment for which I should be authorised to apply at the Mission House.

From the Rev. Joseph King, agent-general for our Society in Australasia, I have received an order for 1,000 copies, as he hopes to form branches throughout the colonies.

H. L. H.

BIBLE TEACHING ON MISSIONS.—VIII.

By REV. J. F. B. TINLING, B.A.

"Ye that are the Lord's remembrancers take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth."—ISAIAH lxii. 6 (R.V.).

THE promises of God to moral beings rest on moral conditions. In the covenant with Abraham neither the promise nor the confirming oath assured the blessing to anything but faith that had proved itself by persistent patience (Heb. vi. 13—15). In the opposite case of Eli's house, the promise was cancelled on account of obstinate wickedness (1 Sam. ii. 30), while yet, through all the changes of history and the uncertainties of character, the gifts and calling of God are without repentance to the true heirs both in Israel and in the church. In respect of the great latter-day promise of increase, as of other blessings innumerable, prayer is the condition on which realisation depends. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."—Ezek. xxxvi. 37. And prayer is no arbitrary condition. It would be turned if it meant no more than the attitude of the soul, named Godward. It is also the remembrance and use of Divine promises, the outstretching of the hand for offered gifts, by which the Giver is glorified while the receiver is enriched.

There are several kinds of true prayer, but the highest of all is intercession for the spiritual good of others. Such intercession is the duty of every Christian, as Paul desired Timothy to remind the church under his care (1 Tim. ii. 1). Its exercise, in some measure, is also a necessity of spiritual life; for love, which is the essence of that life, cannot, even at its feeblest, altogether fail to seek blessings for others at the source of all blessing. And yet the habit of intercession is the distinction of a few. The evidence of this is sadly abundant everywhere. How seldom are even prayer-meetings marked by wide, intelligent, and fervent intercession, while the ordinary life of most Christians is so crowded with the activities of business, blended, as much as possible, with those of pleasure, that private prayer can only find the very little place that barely suffices for a remembrance of personal and family needs. In this state of things "the Lord's remembrancers" have a great and definite work to do. They must supply the lack of service in a half-awakened church, and at the same time, by their example, seek to restore the lost ideal of prayer to the consciences of others. The power of such intercession was illustrated by the late Professor Finney from the experience of a poor consumptive in New York. Being encouraged by answers to his prayers for individuals, he formed the habit of praying with persistency for various mission-fields until he had the assurance that his requests were granted. The times of intercession and of the consciousness of having prevailed being entered in a secret book, it was found after his death that revival in these mission-fields had regularly followed

the record of the intercessor's conscious acceptance with God.

Two great hindrances to such a habit, which, if universally practised by a single church, would speedily change the face of the world, are unbelief and ignorance. Professing to believe in prayer, the ordinary Christian has no definite conviction of its possibilities, of the value of Bible promises, or the privilege of habitually drawing down blessings upon others. Again, where faith in God and sympathy with men are not lacking, intercession may become monotonous if faith is not sustained and its exercise freshened by knowledge. To pray for the heathen world with nothing before the mind but an outline map might weary an apostle. To cry against a closed and unknown land: "Rock, rock, when wilt thou open!" may express the zeal of a Xavier, but that zeal must find open doors elsewhere. To-day almost the whole world is open alike to the feet of the missionary and to the eyes of the churches at home. By the help of our monthly magazines we may accompany our Pauls and Barnabases into every land, and it is comparatively easy to pray about the needs, the dangers, and the opportunities that are passing before our eyes. Conscious association, too, helps us in prayer as in every other enterprise. "The Watchers' Band" is stronger for its purpose than the same number of isolated watchers. Co-operation pledges to constancy, ordains method, and therefore progress and variety of thought, and guarantees sympathy for every intercessor, and, still more, for every worker among the heathen. When all the churches form one great Watchers' Band, the Kingdom of God will come.



A WELCOME HOME.—The Rev. H. T. Johnson and Mrs. Johnson, who arrived in England on July 10th, after eleven years' service in Madagascar, were both connected with Union Chapel, Plymouth, from their childhood. Growing up in the Sunday-school together, they were admitted to church fellowship on the same day, received as teachers at the same meeting, and continued till their marriage and departure to Madagascar to render valuable service in the school, the Band of Hope, and in helping at cottage meetings. Their parents and many of their relatives being still active workers at Union Chapel, Mrs. Johnson's brother being one of the deacons, and her father the oldest member of the church, it was resolved to give them a welcome home, and this took place on Wednesday, July 20th. The spacious schoolroom was arranged as a drawing-room, the tables being adorned with lamps and flowers. Refresh-

ments were served, and Mr. Johnson had an opportunity of greeting old friends and being introduced to others who have joined the church since his departure. About one hundred and fifty members of the congregation and senior scholars came together and manifested much interest. After singing and prayer, the pastor, Rev. J. T. Maxwell, in a warm and hearty address, bade Mr. and Mrs. Johnson welcome in the name of the church and school, and expressed the sincere hope that their stay in England might largely increase and develop the missionary spirit at Union Chapel. He concluded by giving the right hand to Mr. and Mrs. Johnson, the whole company rising and greeting them with affectionate sympathy and long-continued applause. Mr. Johnson responded in a most feeling address, and offered prayer and thanksgiving for their safe return. A large number of Malagasy articles were then produced, and for nearly two hours Mr. and Mrs. Johnson were occupied in explaining their use and methods of manufacture, and answering a running fire of questions concerning their work and personal experiences. Later in the evening, at the special request of many ladies, Mrs. Johnson gave a brief but striking address, describing her own department of work amid the girls and women, and the habits of their home life as a centre of Christian influence. Prayer and praise brought the proceedings to a close; but it is earnestly to be hoped that the influence of the meeting will be deep and permanent.

DEAR MR. COUSINS,—It may possibly be interesting to the readers of the CHRONICLE to know how we started the Women's Auxiliary to the London Missionary Society in Southampton, and on what lines we have developed a history, which is full of promise and usefulness, and which in every way fosters a continuous interest in foreign missions, and, at the same time, knits the home churches together in the sweet fellowship of work and prayer. We do not claim for the history of this Auxiliary anything special; indeed, because it is ordinary and within reach of imitation by those churches who are similarly weighted with multiplicity of organisation and frequency of meetings, we commend it to them with the hope that they may be encouraged to form similar associations, and not to allow home work to press out altogether the claims of those to whom the blessings of Christianity are unknown. In the month of February, 1889, I was attracted by a large poster to an afternoon meeting of the London Missionary Society, to be addressed by Mrs. Edge, of Hong Kong, on Female Missions; and as she earnestly and pathetically put the claims of our heathen sisters before us, and besought us with an importunity which would take no denial to form a Women's Auxiliary in Southampton, we yielded on the conditions that our meetings should not be frequent, and that we should commence with small subscriptions, endeavouring to make up in number what we lacked in amount; for our churches were at that time heavily handicapped with building debts, and, with grand bazaars

before us, we felt we could not face any large new appeal. However, we began with a little, and the first year we were encouraged by the whole of the Congregational churches in the town and district being affiliated with us. Each church was well represented on the committee, and thus we had a good area and a large constituency upon which to work. Each church appointed collectors. At the annual meetings of the Southampton Auxiliary we have secured, through the kindness of the Secretary, a lady missionary fresh from her mission station to address us in the afternoon; and whilst the evening meeting is devoted to the general work of the Society, the presence of a lady together with the other deputation adds not a little to the attraction of the programme, and, coming direct from foreign service, an interest is enkindled and fresh impetus given to prayerful remembrance and work. Between the afternoon and evening meetings tea is provided, and half an hour devoted to social intercourse. In the summer we hold our half-yearly meeting, and this is devoted wholly to the special object of our Auxiliary. On these occasions we have a fruit tea, preceded by a business meeting of the committee; and in the evening the lady deputation gives a narration of personal experience at the mission station, and enlists our sympathy and help. The pastors of our churches attend these meetings, and it is a source of great joy to the promoters of the Auxiliary to see the feeling of enthusiasm and liberality growing year by year. Between these half-yearly meetings we have now introduced women's prayer-meetings, and we have recently formed a branch of "The Watchers' Band." At our summer meeting this month, Mrs. Edge paid us her fifth visit, and received from her "children" a "mother's" welcome, whilst Miss Hewlett thrilled us with interest, as she told us in pathetic eloquence of her labours in Mirzapur, amongst women who were to be reached mainly through the affections, her chief difficulty arising from the inadequacy of our language wholly to dissociate false ideas arising from custom, prejudices, and tradition, and clearly to convey the right meaning of salvation from sin through Jesus Christ. She spoke of the appalling magnitude of their work in so vast a district, and with a devotion bordering on the heroic she incited us to more thorough consecration to and sympathy with missionary enterprise. This year we introduced by way of experiment a new feature at our meeting. We furnished a table with articles of work provided by the committee and friends, thus supplementing subscriptions which we could not otherwise increase. In 1890 we raised £32 0s. 6d.; in 1891, £38 16s. 5½d.; in 1892, £41 5s. 4d., clear of all expenses. Nor is the increasing scale of contributions the only feature of encouragement; the ordinary monthly prayer-meetings have received stimulus, our pastors are in close touch with the Board on the great question of Foreign Missions, and there is a leaven of influence subtly permeating the whole district which must tell on the future of missionary effort and zeal. One church alone has added

forty-five subscribers to the CHRONICLE, and our order for the *Quarterly News*, exclusive of a large number issued through one of the collectors, now reaches sixty-eight. If this statement of simple facts enkindles in other churches a desire to do likewise, or if in any degree I have helped those who wish to start a woman's auxiliary I shall be delighted.—Believe me, my dear Mr. Cousins, sincerely yours,

MIRIAM WILLIAMS.

ANNOUNCEMENTS.

DEPARTURE.

The REV. R. WARDLAW THOMPSON, the Society's Foreign Secretary, proceeding to BECHUANALAND, South Africa, embarked at Southampton for CAPE TOWN, per steamer *Roslin Castle*, July 30th.

ARRIVALS IN ENGLAND.

The REV. CHARLES JUKES, from ANTANANARIVO, Madagascar, and MR. G. A. WOLFENDALE, L.R.C.S., L.R.C.P., from URAMBO, Central Africa, per Messageries steamer *Ava*, to Marseilles, thence overland, July 23rd.

The REV. G. H. MACFARLANE, from CUDDAPAH, South India, per steamer *Nevada* from New York, at Liverpool, July 28th.

MRS. BRYSON, wife of Rev. T. Bryson, and family, from TIENTSIN, N. China, per Messageries steamer *Saghalien*, to Marseilles, thence overland, August 2nd.

MR. J. C. THORNE, with MRS. THORNE and family, and the two children of the Rev. J. H. Halle, from MADAGASCAR, per *Lismore Castle*, August 6th.

BIRTHS.

BRYSON.—May 15th, at Tientsin, North China, the wife of the Rev. Thomas Bryson, of a daughter.

DAVENPORT.—June 5th, at Chung King, China, the wife of Dr. Cecil J Davenport, prematurely of a son—stillborn.

CAMPBELL.—June 17th, at Cuddapah, South India, the wife of Mr. T. V. Campbell, M.A., M.B., C.M., of a son.

MARRIAGES.

EDMONDS—COOMBE.—August 5th, at Claylands Road, Chapel, Clapham Road, by the Rev. Henry Hewett, pastor, William John Edmonds, to Amy Kate Coombe, of Kennington.

ORDINATION.

On the evening of Wednesday, July 20th, at Christ Church, Westminster Bridge Road, MR. WILLIAM JOHN EDMONDS, of Hackney College, was ordained as a missionary to TSIAFAHY, Madagascar. The Rev. Newman Hall, LL.B., D.D., presided. After the reading of the Scriptures and prayer, the Rev. J. A. Houlder, missionary from Tamatave, described the field of labour. The questions were asked by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, and were suitably replied to by Mr. Edmonds. The ordination prayer was offered by the Rev. G. A. Christie, M.A., and the charge was delivered by Dr. Newman Hall. The Revs. Henry Grainger, H. J. Perkins, Thomas Hooper, and B. Briggs also took part in the service.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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